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BOSTON UNIVERSITY

GRADUATE SCHOOL

Thesis

The Function of Play in the Moral and
Religious Education of Early and
Middle Adolescence

Submitted by

Floyd Sherman Gove
(A. B., Oberlin, 1917)

In partial fulfilment of requirements for
the degree of Master of Arts

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education

THESIS

The Function of Play in the Moral and Religious Education
of Early and Middle Adolescence.

Method of Treatment,- Outline.

Problem:-

To show the relative importance of play during the period of adolescence, when youth, through a series of adjustments, is developing into manhood and womanhood.

I. The General Nature and Function of Adolescence.

- A. Sexual Change.
- B. Growth Acceleration.
- C. Neuro-muscular Development.
- D. Influence on Thinking and Habits.
- E. Attitude towards Morals and Religion.
- F. The Need of a Wide Range of Interests.
- G. Team Play and the Gang Spirit.

II. The General Nature and Function of Moral and Religious Education.

- A. Relation of Moral and Religious Education.
- B. Aims of Education.
 - 1) Not Simply Matter of Training Mind.
 - 2) To Develop into Mental Maturity.
 - 3) To Determine Point of View.
 - 4) To Develop Initiative, Self-activity, Self-reliance, etc.
- C. Imagination.
- D. Presuppositions of Education.

III. The General Nature and Function of Play.

- A. Play, the Essence of Growth.
- B. Definition of Play.
- C. Play is a serious activity.
- D. Theory of Surplus Nervous Energy.
- E. More than a Remnant of the Earlier Activities of the Race.
- F. Difference between Work and Play.

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IV. The General Use of the Adolescent Period.

A. Appearance of Characteristics.

- 1) Mental- Physical- and Moral.

B. Development of Ideals.

- 1) Emotional Life.
- 2) Social.
- 3) Aesthetic.
- 4) Moral.
- 5) Religious.

C. Status of Religion in the Adolescent Period.

- 1) Intellectual vs. Mystical Element.

D. Self-consciousness.

E. Need of Direction.

V. The General Use of Education.

A. Pragmatic Test.

- 1) Social Efficiency.

B. The Need of Direction and Guidance.

C. Education as Adjustment.

D. Content of the Curriculum.

E. The Teacher.

F. The Home, the School and the Playground.

G. Education: a Self-realization of Interests.

H. Religion: More than Intellect.

VI. The General Use of Play.

A. Poem: Players of the Game.

B. The New Value of Play.

C. Play gives Health.

D. " develops Ethical Individuality.

E. " gives Value to Industry.

F. " as a Form of Work.

G. " for Muscular Development.

H. Rural Play.

I. Expenditure of Leisure.

- 1) Commercialized Amusements.

- 2) Forms of Recreation.

- a) Y. M. C. A. Programs.

- b) Institutional Church.

- c) The Dance Question.

J. Aims and Use of the Playground.

VIII. Conclusion.



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THESIS.

The Function of Play in the Moral and Religious Education of Early and Middle Adolescence.

BRIEF.

Introduction:- Play Defined. Limitations. Set.

Problem:- To show the relative importance of play during the period of adolescence, when youth, through a series of adjustments, is developing into manhood and womanhood.

I. The General Nature and Function of Adolescence.

- A. Sexual Change. Period between Puberty and Adult Life. Early Adolescence, twelve to sixteen years. Middle Adolescence, sixteen to twenty-one years.
- B. Growth Acceleration. Increase of one-third to one-half in One Year. Need of Directing Activities.
- C. Neuro-muscular Development. Unsystematized Development Disturbs the Equilibrium.
- D. Influence on Thinking and Habits. Reason supplements instinctive and imitative action. Youth asks, "Why must I do this?"
- E. Attitude Towards Morals and Religion. Interest in Others Developed. Desire to Help. Religion makes its strongest appeal to youth.
- F. The Need of a Wide Range of Interests. The environment is that part of ones surroundings to which one attends. Growth Dependent on Range of Interests.
- G. Team Play and the Gang Spirit. Character of the Gang. Difficulties in Transforming Gang into Club. Need of Conserving the Enthusiasm of the Gang.

II. The General Nature and Function of Moral and Religious Education.

- A. Relation of Moral and Religious Education. A broad religion includes morals and is not confined to one phase of life. (e.g. The Sunday School)
- B. Aims of Education. Development of Capacities Inherent in Human Nature.
 - 1. Not Simply Matter of Training Mind.
 - 2. To Develop into Mental Maturity.
 - 3. To Determine Point of View.
 - 4. To Develop Initiative, Self-activity, Self-reliance, etc.

Section 1

The purpose of this section is to provide a clear and concise statement of the objectives and scope of the project.

Section 2

This section describes the methodology used in the study, including the data collection methods, the analysis techniques, and the ethical considerations.

The results of the study are presented in this section, including the data analysis, the findings, and the conclusions drawn from the study.

This section discusses the implications of the findings, the limitations of the study, and the recommendations for future research.

The conclusion of the study is presented in this section, summarizing the main findings and the overall impact of the research.

This section provides a detailed description of the study area, including the geographical location, the population, and the socio-economic context.

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This section provides a detailed description of the study area, including the geographical location, the population, and the socio-economic context.

- C. Imagination. Building materials are, music, poetry and literature. Imagination, the Beginning and End of all True Action.
- D. Presuppositions of Education. Four in Number. No Elaborate Equipment Required. Teacher, Pupil, Curriculum, and Educational Environment. Play to have Proper Place in Curriculum.

III. The General Nature and Function of Play.

- A. Play, the Essence of Growth. Play Life Proportioned to Period of Infancy. The Higher the Development, the More Play.
- B. Definition of Play. "Play is free self-expression for the pleasure of expression."
- C. Play, a Serious Activity. Baseball and Football. Play, a Part of Every Effective Program of Education.
- D. Theory of Surplus Nervous Energy. Play is not the last item on the payroll.
- E. More than a Remnant of the Earlier Activities of the Race. "Man is an omnibus in which all his ancestors ride", but he has the reins and can choose which roads he will take.
- F. Difference between Play and Work. The difference is in the spirit with which it is undertaken. The Tragedy of Child Labor. Play, Its Own Reward. Bounds of its influence are limitless.

IV. The General Use of the Adolescent Period.

- A. Appearance of Characteristics. Mental - Physical - and Moral. Supreme Importance of Health. Need of Conserving Highest Values.
- B. Development of Ideals.
 - 1. Emotion and Sentiment Strong.
 - 2. Social Sensitiveness Increased. Social Consciousness Changed. Interrelation of Sex-attraction and Other Factors. Adolescent Period to Develop Proper Social Relations.
 - 3. Aesthetic Appreciation.
 - 4. Moral Development. Prior to puberty, boys and girls are unmoral. The Adolescent "Self". Ideals and Standards.

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5. Religious Impulse.- The Culmination.
Motive Power. Impulse to Get in Right
Relation with Man and God.

C. Status of Religion in Adolescent Period. Two-thirds of conversions occur in ages from twelve to twenty. Intellectual vs. Mystical.

D. Development of Self-consciousness. Normal Use of Adolescent Period. Need of Objective Interests to Divert Attention from "Self" at Times.

E. Need of Direction. True in All Lines of Activity. Danger of Idleness.

V. The General Use of Education.

A. Pragmatic Test. Social Efficiency. Does it prepare one for life. True Use of Education, - to Meet Test.

B. Need of Direction and Guidance. We can give attention only to that which we are interested in. It is therefore important that interest be directed along the line of the educational ideals we wish to instill.

C. Education as Adjustment. Necessary for Existence. Implies Growth and Development.

D. Content of Curriculum. Determines Part of Social Heritage to be Transmitted. Question of Relative Values. Both Social and Individual Values. To Give Preparation for Complete Living.

E. The Teacher. Success of Any Method Dependent Upon Intelligence Applied.

F. The Home, the School, and the Playground. Three Horizons. Education should adjust and give meaning to all three. Limits of Each. Play to have Larger Place in Program.

G. Education: a Self-realization of Interests. External Regulations Not Sufficient. Danger in Regulations Which are Handed from One Generation to Another. Special Danger in External Negations.

H. Religion: More than Intellect. Mere Morality Means Cold Conformity. Inadequacy to Ends of Life. Cultivation of Higher Religious Attitude, a Part of Task of Education.

VI. The General Use of Play.

A. Poem: "Players of the Game".

B. New Value of Play.

1. The first part of the paper is devoted to a general discussion of the problem.

2. In the second part, we shall consider the special case of the problem.

3. The third part of the paper is devoted to a detailed analysis of the results.

4. In the fourth part, we shall discuss the implications of the results.

5. The fifth part of the paper is devoted to a summary of the results.

6. In the sixth part, we shall discuss the conclusions of the paper.

7. The seventh part of the paper is devoted to a discussion of the future work.

8. In the eighth part, we shall discuss the acknowledgments.

9. The ninth part of the paper is devoted to a discussion of the references.

10. In the tenth part, we shall discuss the appendix.

11. The eleventh part of the paper is devoted to a discussion of the figures.

12. In the twelfth part, we shall discuss the tables.

13. The thirteenth part of the paper is devoted to a discussion of the symbols.

14. In the fourteenth part, we shall discuss the notation.

15. The fifteenth part of the paper is devoted to a discussion of the units.

16. In the sixteenth part, we shall discuss the abbreviations.

- B. The New Valuation of Play. Attitude of Church and School in the Past. Too Important to be Left to Chance Environment and Whims of Groups of Boys. Growth of Cities. Unfavorable Conditions for Play Life. Now in Period of Reconstruction.
- C. Play Gives Health. Outlines of Mental Imagery Important. Conscious Evolution through Imitation. Place of Ideals. Growth through Play,- Growth through Action.
- D. Play Develops Ethical Individuality. Play, the "Give and Take of Social Intercourse" for Youth. Introduction of Ethical Element,- Despite Drawbacks.
- E. Play Gives Value to Industry. "L'envoie" Close Association. Arousal of New Interests. Recreation of Strained Nerves.
- F. Play as a Form of Work. A Preparation for Work. Involves End to be Attained. Play ceases to satisfy unless it becomes work.
- G. Play for Muscular Development. "School of Muscular Christianity". Spencer. Insufficiency of Most Gymnasium Exercise. Interest and Amusement Essential Factors.
- E. Rural Play. Change in Rural Communities. Individualism Peculiar to Rural Community. Evil and Good Effects. Problem- to deal with the boy who comes from individual pleasures of country to social pleasures of city. But, first step should be to introduce play, team spirit, and co-operation into rural community.
- F. Expenditure of Leisure. Increased leisure means new problems. How Anticipate Leisure? Use of Play.
 - 1. Commercialized Amusements vs. Free City Parks. Financial Gain vs. Highest Educational Value. Educational Possibilities in Theater and Movies.
 - 2. Leisure to be Anticipated. Rest to be Distinguished from Leisure.
 - 3. Forms of Recreation.
 - 1. Y. M. C. A. Program. Ultimate Success Dependent on Motivation by High Christian Ideals.
 - 2. The Institutional Church. Changed Attitude Necessitated. Its Recreational Activities.
 - 3. The Dance Question.

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Conservation of Values, and
Elimination of Dangers through
Regulation and Supervision.

J. Aims and Use of the Playground. To School
the Whole Organism to Act as a Unit. Aims
of Playground as Important as Aims of Public
School. Should be as Definite.

VII. Conclusion.

Arrangements for play should provide a system
which will parallel the school system , and which will
have the support and co-operation of the entire commun-
ity. No city has adequate program.

No Panacea for All Social Ills. Play an
Important Factor in Educational Process.

FINIS.

Department of Agriculture
Bureau of Plant Industry
Washington, D. C.

1. The first of the following
two lists of names is that of
the persons who are entitled to
the right of priority of invention
in the case of the invention.

2. The second of the following
two lists of names is that of
the persons who are entitled to
the right of priority of invention
in the case of the invention.
3. The third of the following
two lists of names is that of
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the right of priority of invention
in the case of the invention.

1918

"Those who believe that nothing is so worthy of love, reverence and service , as the body and soul of youth, and hold that the best test of any human institution is how much it contributes to the ever fullest possible development, may well review themselves and the generation in which they live to see how far it satisfies this supreme test."

Dr. G. Stanley Hall,

Adolescence Vol.I, P.15.

INTRODUCTION.

Play is a general term. To the adult mind, it suggests "that which pleasantly distracts the mind from cares or business". To the adolescent mind, it suggests even more of the pleasurable, that which furnishes excitement and commands interest. Play has been defined as "any exercise or series of actions intended for amusement, diversion, or relaxation from work."

Play starts to operate as a moulding process very early in the development of the child. We can even say that it operates in the years before birth, in the training of the parents, which, in turn is of course the result of more remote ancestral influences. But, in limiting our discussion to the function of play in the moral and religious education of early and middle adolescence, we are narrowing the subject to the confines of a thesis, choosing what we consider to be the most important periods in the play life of mankind.

Thus limited, our problem is to show the relative importance of play during the period of adolescence, when youth, through a series of adjustments is developing into manhood and womanhood. Whether or no we accept the late Colonel Roosevelt's view on the question of race suicide, the fact that approximately 3,000,000 children are born in the United States each year, and that about two-thirds of these reach the adolescent age,^(1.) impresses upon us the need of a scientifically determined efficient program. The whole problem is closely bound up with the problems of human nature. Impulsive, hap-

1) Prof. Clyde W. Wotaw, Uni. of Chicago. Rel. Ed. Ap. '11.

hazard and untrained methods, no matter how well intentioned, must be unsatisfactory and must give way to a carefully chosen and well tried system.

The period of adolescence is recognized as the period of time between puberty and adult life; but it is difficult to set aside certain years and say this is the beginning and this is the end. The state recognizes twenty-one as the age that marks maturity. But, recent experimentations carried out in the psychological laboratories, show that here in America, either because of our protected childhood or our modes of living and conduct, maturity does not come to the average individual until the age of twenty-four is reached, women maturing at a slightly earlier age than men. The beginning of the adolescent age may be more definitely determined; because of the profound sexual changes which take place in the organism. This age varies, but is usually given as twelve or thirteen. In dealing with this subject, writers commonly agree on dividing the adolescent period into three parts, calling them, earlier, middle, and later. We are dealing primarily with the first two periods, covering the ages from twelve to fifteen or sixteen, and sixteen to eighteen respectively.

A mere setting down of the limits and periods of adjustment is of little worth, however. We must understand the general nature and function of child adolescence. And this involves not only the physical, but the mental and spiritual as well.

Physically, the period is marked by a very rapid growth; the percentage of increase being from one-third to one-half, in one year. This acceleration of growth begins earlier in girls, but it lasts longer in boys. Every organ in the body undergoes modifications and there is a new vitality. The most important physical changes are involved in the development of the primary and secondary sex functions. But with these changes, increase in weight and height, there comes a diminution of excess energy and sometimes a lack of sufficient energy. Very rapid or very slow growth is usually considered a sign of poor health. But, granting that rapid or slow growth is apt to cause unsystematized development and a consequent disturbance of equilibrium, there is no valid ground for discouraging either physical or mental work during this period. The real need is for direction and not for a lessening or an increasing of activities.

The most important changes occur in the mental life. Childish things are gradually put away and there is an out-cropping of new interests, instincts and tendencies, which result in changed habits and new modes of thinking. Dr. Burdick is right when he says there is a far greater difference between boys of ten and fifteen than between those of fifteen and men of thirty. The child from eight to twelve years old, follows instincts and acts in response to sensation and through imitation of others. But the boy or girl with association fibers rapidly developing to tie up experiences, comes to use reason. The boy who has previously obeyed authority, now asks: "why must I do this?" Dr. Burdick says, "a boy has the passions of a man but he lacks self control", and, "his mistakes are those of inhibition rather than of viciousness."

The child is an egoist. It is during youth that an interest in others develops. It is also in youth that religion makes the strongest appeal. Youth feels the desire to help others. It is the time for appeals for patriotism, to group loyalty, and to the common virtues. And this is just the time for the educator to present his program of education and play. He must not go at it in a dictatorial way, however; for, he can only hope for success when he approaches the subject in an advisory capacity or as a former member or interested friend of the group.

Youth must not only dream dreams and see visions, but must follow a course of action, despite the instability of the emotional life to which that age is heir. Youth must contend with fear, anger, jealousy, love, pity, ambition and sympathy in their most virulent forms. And here again, wise direction is important.

With the profound emotional changes of the adolescent age comes also a broadening of the intellectual horizon which makes the period the breeding ground of ideals. Surrounded by diversified interests, youth must choose that to which he will attend. It is often said that the environment that really makes an individual is all that surrounds him; but this is not true. His world is no greater than the number of objects to which he can attend with interest. He moves among many other things, but those to which he does not attend do not exist for him. Growth depends on the widening of the circle of interests. And this giving of interest is all important in reference to morals and the religious life.

A child may be by nature good. He may even before the ad-

The first of the two parts of the book is devoted to a general survey of the history of the English language from its earliest beginnings to the present day. The second part is devoted to a detailed study of the English language in its various dialects and in its various stages of development.

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olescent stage feel a need of help and a relation with a higher power. But his real motive of conduct has been determined largely by immediate standards of pleasure or pain. As a growing boy, he has desires that look for realization in the future. His attitude towards morals is influenced by a process of reasoning as well as by the norm of the group to which he belongs. He may even question the infallibility of some of the religious doctrines, of his early teaching, if he has had religious training. Almost all the instincts of childhood are intensified; but they seek a different expression. It is this diversity of interests and the necessity of choice, together with the fact of habit formation that led some one to say, "train a boy in the way he shall go, and he will not depart therefrom when he is old."

The new interests in causes and hidden relations, places a premium on the conceptual rather than the practical judgment. These interests are in a sense acquired and they are relatively permanent and abiding. Idle curiosity of childhood is transformed into a desire to know for the sake of knowing. The blind and purposeless imitations of infancy seek to discover causes and find the relation of old and new.

It is also during this age that the instinct for acquiring property takes a more rational form. In fact the whole moral culture becomes of the rational type, and the motive of future well being may be introduced. (1)

Footnote: "Exalted ideals can and must be developed, with which immoral action will be clearly seen to be inconsistent. And moral instruction, before largely impersonal, must now be tinged with inspiration."

The gang spirit belongs much more to boys than to girls. Boys of the same age want to get to-gether. They crave experience and excitement, and there are few boys that do not belong to gangs that resemble primitive groups, at least in spontaneity of organization. The gang does have certain virtues. Exercise is sought, courage is admired and group loyalty is fostered. But a gang develops a spirit which is often far from chaste, and often predatory. Profanity flourishes all too well in most gangs and in fact among boys and men in general. As a rule it is very hard to reach these gangs. I recall a gang in Pittsburgh, with which I had some dealings. They called themselves the "bloody gangsters", and lived up to their reputation. Any and all attempts to get them into the Y. M. C. A. clubs or gymnasium classes failed, and the only way the gang was finally broken was by sending three of the leaders to the reform school. Somehow, the influence of this gang should have been controlled rather than suppressed, and the leaders should have been directed to service in the community. The difficulties of situations of this kind should always be a challenge for leadership. It is hard to make over a gang into a club, because of the freer outdoor calls in summer and the varying activities in winter. But, in some way, through play, organized ball teams, or club activities, this must be done, if we are to conserve the enthusiasm which we so badly need in constructive society.

Footnote. "The love of pleasure will not be denied, and when no adequate provision is made for its expression, it turns into all sorts of malignant appetites." Jane Addams.

II.

As to the general nature and function of moral and religious education, we will say very little in this paper. It is essential, however, that we have some ground work in this field, before we endeavor to discuss in detail any elements in the educational process.

We shall group the moral and religious factors, because they belong together in practice. Morals are not religion, and religion is not morals, nevertheless, a broad religion includes morals.

Before any system of education can be established, there must be a type of condensed experience which is a result of a multitude of reactions, both individual and racial. This experience is usually formulated as a conceptual judgement, and the whole process develops through the emotional and the intellectual elements of the race. We call this type of experience an ideal, and we then proceed to classify ideals as high or low, as they are concrete or abstract, or formed with reference to immediate or future needs. Too often we assume that the whole problem of religious education is involved in the teaching of the Bible to children in the Sunday School. We are apt to forget that it is the duty of the Church, as of the public school, to make some attempt to care for the leisure time of the children. True, a study of the history of religions tends to develop a reverent religious spirit. But this reaction is not enough. Religion is more than all historic religion and should be taken into the experiences of the playground as well as to church.

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To enumerate the ideals toward which education is directed is less easy. We seek a capacity for the aesthetic enjoyment of leisure and we call it "culture". We demand that education teach us to do things quickly and well and our watchword is "efficiency". We plan our programs and map out courses of study intended to instill discipline in the student and give a certain amount of knowledge which is a natural concomitant of education.

No one can point out the details in child training. Each child has its own nature, temperament, and character, and must be managed and trained accordingly. But there are some general principles which should be followed.

Stated concisely, our aim is to develop the capacities inherent in human nature. Rousseau emphasized ^{this} an Pestalozzi and Froebel took up the cry. Darwins' theory of bodily developments has an analogy in education. In fact, it has long been recognized that consciousness grows and is not made. We no longer attribute to education the making of men and women. Education simply brings to fruition the native potentialities. Education does not make additions to human endowment, but it does make the endowment usable.

It is the nature and function of education to develop into mental maturity. The individual is not born free. He has hereditary tendencies. Moreover, he enters at birth into a set of customs, laws and institutions which bind him. He is born with the power to become free in the midst of both. It is through education that he develops into mental maturity. The utter impossibility of the acquisition of any of the social inheritance without education is evident.

The history of the United States is a story of the struggle for freedom and justice. It is a story of the people who have fought for the rights of the oppressed and the weak. It is a story of the men and women who have sacrificed their lives for the cause of liberty. It is a story of the great ideals that have inspired the nation and the world. It is a story of the progress that has been made and the challenges that remain. It is a story of the hope for a better future for all.

The story begins with the first settlers who came to the New World. They were men and women of courage and vision. They were men and women who believed in the power of the individual and the strength of the community. They were men and women who fought for the rights of the people and the freedom of the land. They were men and women who laid the foundation for the great nation that we are today.

The story continues through the years of struggle and triumph. It is a story of the men and women who fought for the abolition of slavery. It is a story of the men and women who fought for the rights of women. It is a story of the men and women who fought for the rights of the poor. It is a story of the men and women who fought for the rights of the oppressed. It is a story of the men and women who fought for the rights of the people.

The story ends with the hope for a better future for all. It is a story of the men and women who are still fighting for the rights of the people and the freedom of the land. It is a story of the men and women who are still fighting for the great ideals that have inspired the nation and the world. It is a story of the progress that has been made and the challenges that remain. It is a story of the hope for a better future for all.

Robinson Crusoe had already had the educational advantages of parents and playmates before he was ever stranded on the island. Moral and religious education both function, not only in the giving of motives and ideals and thus determining the point of view, but also in raising the individual up to the ideal.

No educational program can be justified which does not teach initiative, self-reliance and kindred virtues. On this point, no argument seems to be necessary in this paper. We merely wish, at this point, to stress the importance of play in any educational program. We shall discuss the function and use of play under a different heading, later on.

There is one thing, however, which educational theories are apt to stress too lightly, and that is the development of the imagination in youth. It is not our purpose to criticise the methods used in the kindergarten or the grade schools. We recognize that an attempt is being made to develop the imaginative faculties. Our problem has to deal with youth at a more advanced stage when there is less of the "make-believe", and usually less of the emotional element revealed. We are not so much interested in the use of fairy stories as such. We are dealing with youth of the "Indian Age", and the "inventive age". And our building materials are music, poetry and literature. These are the medium through which the visions of the past have been handed down to us. As Joseph Lee has so well put it, "Literature is a mould into which a child's life in imagination can be run."

The prerequisite of all success is a keen imagination. The dreams of youth are only the first steps in life's process. The imagination must be carefully fed and nourished if the ind-

The first part of the paper is devoted to a general
discussion of the problem of the origin of life.
The author considers the various theories which
have been advanced to explain the origin of life,
and shows that the most probable theory is that
life originated from non-living matter.
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discussion of the problem of the evolution of life.
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discussion of the problem of the origin of man.
The author considers the various theories which
have been advanced to explain the origin of man,
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The fourth part of the paper is devoted to a
discussion of the problem of the evolution of man.
The author considers the various theories which
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and shows that the most probable theory is that
man evolved from non-living matter.

The fifth part of the paper is devoted to a
discussion of the problem of the origin of the
universe. The author considers the various theories
which have been advanced to explain the origin of
the universe, and shows that the most probable
theory is that the universe originated from non-
living matter.

individual is to attain to the heights of achievement of which he is capable. Thus, imagination is not only the beginning of true action, it is also the end.⁽¹⁾ Execution has to proceed by steps, but from the very beginning, the vision of the whole, the finished product, must be present. It must have been this thought which inspired Lee to write: "First build with air and rainbow. You will show yourself an able architect if you can catch one half of the beauty God has whispered to you, even in such easily wrought material".

Before leaving this general subject, it might be well to state the presuppositions of education, for they are only four in number and can be dealt with very briefly. No elaborate equipment is required. Garfield once described a college as, Mark Hopkins at one end of a log and a student at the other. This is as simple a definition as we could find, and yet we have the four elements present; the teacher, pupil, curriculum and educational environment. The important thing for consideration should always be the value to the student. It is our aim to give play a proper place in the curriculum and not only change the whole educational environment and put new interest in the curriculum, but to change the lives of the teacher and student as well.

(1) The need of imagining- is the need of building castles in the air before trying our architectural conceptions upon the tougher susceptibilities of bricks and mortar. This need is vital, absolute, and universal. Such dreaming is a part of the life process, a necessary step in the translation from instinct through achievement into growth."

Joseph Lee. Play in Education P.308.

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III.

Now having dealt with the general nature and function of adolescence, and the general nature and function of education, we are ready to discuss the general nature and function of play. Our discussion will necessarily be confined to what we consider to be the most important factors from the standpoint of our theme.

Herr Groos who is one of the best German writers on the subject of play, tells us that it is not because children are young, that they play, but they are young in order that they may play. Play is indeed the very essence of growth. The play life in the whole animal world is in proportion to the period of infancy. The lower animals have no infancy to speak of and they have no play life. A chicken can run around the day it is born and it can make the movements necessary to its existence. A rabbit or a cat has a period of dependence and also a period in which the element of play is strong. The higher we go in the scale of development, the more we find play entering in as a process. Man is the most helpless of infants and has the longest period in which to reach to maturity.

Dr. Forbush has given us one of the most suitable definitions - "play is free self-expression for the pleasure of expression."

Yet play is serious as is shown in the standard of effort and achievement which it sets up. Baseball is certainly serious, and football makes requirements which are equalled in few fields. A boy may not care about his lessons and yet put in the hardest effort on the baseball diamond. Of course he enjoys the play: but it is none the less human on that account. Where educators

The first thing I noticed when I stepped out of the car

was the cold air. It felt like a blanket, but a cold one.

I looked around and saw the familiar streets of New York.

The city was alive with the sounds of traffic and the

laughter of children. It felt like I had come home.

I took a deep breath and felt the air fill my lungs.

It was a relief, a sense of peace that I had never

before. I knew this city, and I knew the people who

lived here. It was a place where I had found my

home, a place where I had found my family.

I looked at the clock and saw that it was late.

I had to go to work, but I didn't want to.

I knew I had to go, but I didn't want to.

I looked at the clock and saw that it was late.

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make the biggest mistake to-day is in assuming that education is simply a matter of training the mind. But that is not all. Because of the serious element apart from other grounds, play must form an important part of any effective program. Play develops spontaneity and enthusiasm and these are essential to the highest intellectual development. We are not always wise in our use of play and often unwise in our judgement of the play-life of others. We go to the tennis courts and watch boys, and men too, rushing about, wearing themselves out. We have done the same thing ourselves and we realize that the competition is by nature serious. Yet we might marvel at this useless waste of energy, at least useless as far as any material betterment is concerned, since nothing in the line of economic goods is produced.

Some of the older definitions of play have involved a reference to the expenditure of surplus nervous energy. Spencer says that as the conditions of life become easier so that an animal does not need to use all his energy in getting a living, it uses the surplus in play. This theory would make the play the last item on the payroll as far as the expenditure is concerned. But this is not the case. Play is more than the general expression of the energy which remains after the necessities of life have been satisfied; for children play long after their surplus nervous energy is exhausted. On this point, Joseph Lee says: "yes, the boy plays on account of surplus nervous energy in the same way that Raphael painted the Sistine Madonna because of surplus paint."

Dr. Hall maintains that games, which are a highly organ-

ized form of play, are remnants of earlier activities of the race. The savage had to leap brooks and climb trees; he had to flee from his enemies and frequently had to hide when pursued. And, through inferences of this kind, Hall sees in Play, the discharge of the neural system through paths which were developed under an environment of nature in which primitive man lived. Kirkpatrick says, - "play is determined by a tendency to certain forms of action which have been useful to the race and which are not being used in a serious way". But play is certainly more than a "remnant of the earlier activities of the race". We may agree with Hall that, "man is an omnibus in whom all his ancestors ride", but we must not forget that man has the reins and can determine the road he will take.

Now, what is the difference between work and play? Volumes have been written about it. But, stated briefly, the only difference between work and play is the spirit in which it is undertaken. It has been said that the amount of play in any piece of work determines its value. For a ready illustration, we need only recall the attitude which Tom Sawyer presented to his companions when he wanted to get the fence painted.

The real tragedy of child labor is that it too often kills the spirit of play in the child. It stultifies, checks growth and dwarfs the intellect, as well as shortening the working years. An adult has a normal motive for work, but a child has not this motive, and work does not stimulate in him the deeper layer of energy. Play is its own reward. Work is doing for an end and play is doing without caring for the end. In work, we are trying to get something done, while in play we have got all we want.

Play should above all be a preparation for work. Dr. Luther Gulick says, - "the glorious thing about life is that great work is play". It is certain that the motive power of life is the spirit of play.

When the child was brought up and taught to work in the home, there was a certain amount of the play spirit connected with the work. There was not the dull and deadening monotony of the modern factory where the worker sticks to the same task all day long. Yet there was work and lots of it in the country on the farm. Elbert Hubbard once said: "most of the really great men in America have warmed their bare feet frosty mornings, on the spot where the cows have lain down." This is a very significant statement. But work is gone as an important factor, at least in the large city, for with the exception of a few boys shining shoes and carrying papers, the city boys are loafing not working. And the only means left for a large number to become strong is through play.

To state the limitations of play would be a task; because it permeates the whole life and spirit of youth. It is no more physical than emotional, mental or social. And the bounds of its influence are, as far as we can discern, limitless.

Footnote. "A boy will never become an athlete from standing at a loom in a cotton factory, or from shucking oysters, tying bundles or picking berries". Girls can not get perfect physique through washing dishes, making beds and sweeping." Curtis.

IV

It is during the adolescent period that characteristics which are to make or mar the individual appear. And since these characteristics may appear mentally, physically, and morally, this period is accordingly the most important and also the most difficult with which we have to deal. Educators and parents both need to follow efficient programs which have been successfully tried.

Without question, I think, the matter of health is the most important consideration, for any period of life. But it is especially important during the adolescent stage, for deep physical and psychological changes make an added drain on the reserve energy, and without health, growth along all lines must be impeded. Many children pass through the adolescent stage in perfect health. And this is normal. It is the true use of the period. But others need a great deal of care and attention to correct certain tendencies which may have been inherited or acquired. It is well to raise the question of the possibilities inherent in play, at this point. But we merely raise the question here. We will enter into the discussion later on.

If the development of youth into strong physical maturity were the only use of adolescence, we might wonder at the shortness of the period allotted. But when we consider the development along moral and mental lines, we really begin to see the supreme importance of conserving only the highest and best values.

The pubertal or early adolescent period represents the best time for the development of ideals. For there is never a time when the feelings are so intense and varied as during the pubertal period. Emotions and sentiments may have functioned before, but they take on a new character. We find this true especially in the case of social, aesthetic, moral, religious, and in-

tellectual feelings. And this means that the work of the Grammar School, High School and College must be organized with special reference to ideals and standards.

Moreover, with the emotional element dominant, we find the social sensitive^{ness} greatly increased. And, consequently, both the pain of embarrassment and the joy of success is much intensified, especially in the presence of the other sex. The whole social consciousness with reference to the other sex changes, the effects of the change cropping out in changed habits, or in excessive attention to dress and appearance. It seems certain that sex attraction is interrelated here with several other factors such as aesthetic appreciation and social development. Certainly, this period should be used in a way to develop the proper relations between boys and girls. And here again we call attention to the value of the play element.

Prior to puberty, boys and girls are practically speaking unmoral; they may have a set of good habits and a desire to seek things regarded as good, but they do not control their actions by their own ideals of goodness. Beginning with adolescence, the "self" sets up certain ideals and standards, or chooses between conflicting ideals on the basis of its own judgement.

Thus development proceeds in connection with the sexual, social, and aesthetic impulses, and finds its culmination in the religious impulse. For, religion includes all of the impulses just mentioned, in their highest and noblest form. Religion comes in to furnish the motive power and the social impulses to get into a proper relation with all humanity, as well as with individuals, and finally, into the proper relation with what is conceived as the supreme source of all life and especially of all consciousness.

Statistics show that two-thirds of all conversions take place between the ages of twelve and twenty. At first, the adolescent may accept religious creeds as taught, but it is not long before religious ideas become more than a matter of intellect, as the feelings and emotions are stirred. It is now that the mystical element begins to come in to experience. And the desire is not so much to understand as to feel and experience the mysterious forces which are suggested by the minister or the Sunday school teacher.

The adolescent period should also develop a consciousness of self. Previous to this period, ^{the self} has been at the center and has been the basis of evaluation of others. But now, the normal youth is not so much concerned with what he may do or with what he may get for himself. He thinks more of what he is and of what he is to become. And while he is going through this process of introspection, we must not complain if he does find himself more interesting than any of his surroundings. This is a normal use of adolescence. Of course there is danger that one may become too self-conscious, and it is essential that there be objective interests to divert the attention from the "self" at times. But here again it is the normal use of adolescence to introduce many new interests and thus diminish the danger at this point.

Direction of part of the time is essential, for it is only through direction that the deeper and more abiding interests can be aroused. And, this is not only true in the case of study and the development of thought, it is also true of the interest in association with others, and in all sports and games. We hardly need add a caution against leaving a person too much to himself with nothing to do. The dangers of idleness are evident.

V.

Our modern system of education is bringing in so many and varied interests that the average student must devote himself largely to the cultivation of a faculty to co-ordinate and recall through association, such phrases and formulae as he thinks he sees a need of in the next class, recitation or examination. Careful thinking comes only with careful observation and is a process which requires time and a careful selection of interests.

If we are to evaluate any system, we must apply the pragmatic test. And the pragmatic test for an educational policy is, involved in the question, "does it fit one for life? Or, must one re-educate himself before he can take his place in a business world where, perception, observation, and induction are the supreme factors. Certainly, the true use of education should be to meet this test. It should come up to the standard which is involved in the definition which Charles Leland once gave: "Education consists of storing the memory, developing the intellect, and training the constructive faculty."

But, the first requisite for a keen perception is interest. for it is a psychological fact that we give attention only to that which we are interested in. It is therefore important that the adolescent have encouragement and direction in developing the tendency to take an interest in things. Unless guidance is given through an educational policy, we can hardly expect the tendency to be along the line of any of our educational ideals. The thing which we must not forget, is that real practical education is only carrying out the methods which nature has provided for. And right at this point, we might choose to depart from the formal and academic methods and get back to nature.

Education is frequently spoken of as an adjustment. Man must stand up against his environment, against climate, microbes, society, and enemies of various kinds, and he must be strong enough to resist the sum total of these, if he is to exist at all. But education implies an adjustment which will allow for growth as well as for an existence. It involves the handing down of the accumulated knowledge of the race, and yet, the emphasis is on the individual.

What part of the social heritage is to be transmitted, of course, depends on the content of the curriculum. There is not time to do all that one would like to do, and we "that have but span long lives" must not forget the limits of our time for acquisition. The question of curricula content thus naturally evolves itself into a question of relative values. But relative from whose point of view? From the standpoint of the individual or of society? Our answer must be that it is a question of value both to society and the individual.

We will not discuss the much debated worth-whileness of Greek and Latin in the curriculum, although we feel very strongly on this point, having suffered both good and evil therefrom. But we are safe in stating that the general use of education is to teach us how to live, in what way to treat our bodies and our minds, and, in what way to behave as a member of a family or of the nation. In other words, the use of education is to prepare us for complete living.

Of course, there is ^{the} important factor in any system, the teacher. The success of any method will depend on the intelligence with which it is used. It is an old saying, that, having that best of tools, an unskilled worker will blotch his work, and it is equally true that a bad teacher will fail even with the best of methods.

We really have three fields, - we might say, three horizons. the home the school and the playground. And the educational process should adjust and give meaning to all three of these fields. All too often, the home responsibilities are shifted to the school, and when they are not shouldered by the school, they are apt to be unfulfilled. Parents must recognize the limits of the school system, for there are many factors in the educational process which can not be taken over en toto by any organization outside the home, no matter how efficient that organization may be. But from our viewpoint, the playground is an essential adjunct to the training in the home and in the school.

This is rightly called the century of the child. Teachers and philosophers have studied the problems of childhood for years and have gradually accumulated a mass of knowledge and discovered certain underlying principles. Studies in biology and psychology have shown us the far reaching effects of youth training. And we are giving play a larger place in our programs. But, we must use keen insight, and move forward on a "big business" basis if we are to utilize its value as a means of education.

Education should become a self-realization of interests. It should lead to insights, convictions, ideals and decisions which are truly ones own. External regulations can, therefore, go but part of the way in securing the ends which are sought. There is a special danger at this point, in the regulations which are handed down from one generation to another. And especially is this true of negative regulations which one generation may think it best to impose on all future generations. A disproportionate emphasis comes to be placed on external negations and should be

changed before the advantages sought are entirely offset. On this point, I wish to quote a sentence from an article ^{by} ~~from~~ Henry Churchill King. President King is discussing the use of tobacco and dancing in Oberlin College and, in speaking of the former exaltation of the external standards which he says can not for an instant be justified, he says: "When, thus, particular negative regulations are, by changing circumstances, made especially prominent, they tend necessarily to receive a relative importance originally neither desired nor intended, and to become unwarrantably exalted into standards of conduct for which they are quite unfitted." This simply means the replacing of external legislation by influence and suggestion, and leaves plenty of room for the fulfilment of the desire for self-determination which youth seems to feel. We will return to this again in our discussion of the regulations governing the expenditure of leisure in connection with the educational and recreational policies of the Y. M. C. A. and the institutional church.

We are using the term education in its larger sense here. We are aware that religion can not be taught in the public schools and we are presupposing the church school in our larger educational system. We certainly could not adopt a system of moral teaching for our public schools, on the basis of its results in France. Nor would we care to trust our youth to even as adequate a system of morals as the Japanese have built up; for, mere morality always means cold conformity to principles of conduct handed down by the intellect, and there could be no enthusiasm, wonder or reverence. Such morality would be inadequate to the ends of human life. Moral education must include the task of cultivating this higher religious attitude.

PLAYERS OF THE GAME.

"We were busy with our playing,
 When we heard the distant call,
 Heard them say, "your country needs you".
 Laid aside the bat and ball,
 Changed our shorts for grimy khaki,
 Turned our backs on field and hall.

We were young and we were ready.
 And they trained us for the day
 Taught us marching, taught us fighting,
 When to go and when to stay.
 But they couldn't teach us courage
 We had learned that in our play."

Fifty years ago, neither the church nor the school was doing anything to strengthen the play life of the young. Organized athletics were practically unknown. The gymnasium like the pool table was considered dangerous. The church would go as far as to point out the dangers of certain forms of amusements, but it was willing for the children to seek recreation elsewhere. The public school took no more favorable an attitude. It felt that its responsibility ceased when the last bell rang and did not begin again until the first bell the next day. Absolutely no provision was made for supervising the recess periods or the noon hour. In many cases, there were no playgrounds worthy of the name. But play is undoubtedly a powerful instrument of education. It should not be left to chance environment and the whims of groups of boys. It must constantly and consciously be utilized in the school and in the home, being first adapted to the period in the child's development. (1)

FOOTNOTE.

"Not in the ground of need, not in the bent and painful toil, but in the deep centered play instinct of the world, in the joyous mood of the Eternal Being, which is always young, Science has her origin and root; and her spirit which is the spirit of genius in moments of elevation, is but a sublimated form of play, the austere and lofty analogue of the kitten playing with the tangled shein, or the eagle sporting with the mountain wind." C. Keyser.
 Prof. Columbia University.

[The text on this page is extremely faint and illegible. It appears to be a multi-paragraph document, possibly a letter or a report, but the specific content cannot be discerned.]

The home once taught play, but it does not do it now. With the advent of the factories and the growth of large cities, conditions have been becoming more and more unfavorable for the development of play life in any way, and play as a vital influence has probably reached its lowest ebb in the history of the world. We are now in the period of reconstruction. Never since the ancient popularity of the Olympic Games has there been such a realization of the value of play, as at present. In fact, until recently, the affects of amusement have been discussed only by moralists. But, a new consciousness is being developed as a result of various movements which have been started to increase the playground facilities and provide opportunities for play. Personality and leadership is being developed. The Olympic Games have been innaugurated anew. And it is interesting to note that the Russell Sage Foundation which has for its purpose, "the improvement of social and living conditions in the United States of America," has made the establishment of playgrounds one of its first steps. And the foundation is now devoted to a study of the special problems growing out of playground work.

Health is of first importance. And we must combine play and health in all our thinking along this line, for; play calls forth an effort to maintain health. We must hold the ideal of health before the adolescent, and encourage him to imitate the athlete of his worship. If we can just get boys and girls to think of themselves as healthy, the tendency of growth will be along the line of that ideal. If we can instill the outlines of the mental imagery, we need not concern ourselves with the later filling in of details. If we teach the boys and girls to admire the big stong men and women, those strong spiritually as well as physically, they will feel the desire to build ac-

according to their patterns. They will develop muscles, for it is function that makes the organ. So also, mental ability, which depends on training, and moral power, which in turn depends on previous right choices, will develop. Growth through play is thus growth through action. It is the difference between play built animals and those born ready made, that in the former, nature has intrusted the leading and inclusive purposes, not to the lower nerve centers but to the mind.

Play should contribute materially to the establishment of ethical individuality. And this, as Groos has pointed out, is developed properly only in the give and take of social intercourse, which with children is found almost exclusively in play. It is the well rounded individual who is the greatest asset to society, and this quality does not develop in solitude. In play, the more quiet natures meet the aggressive and forceful. And the breadth or limitation of the horizon of the boy or girl, is revealed, as is also the independence of character, or the need of help and direction.

Yet there are some who hesitate to have any attempt made to introduce an ethical element into play. Of course, it is not advisable to get moral teaching in by underhand methods, and, of course, there are dangers. We must not forget that the spontaneity of play may be destroyed by any system which singles out for praise those who excell. Yet despite any drawbacks, there should be a definite attempt at direction; at least, an attempt made to avoid tendencies to evil, and to check wrong impulses in the play life.

That play gives value to work, is becoming almost a commonplace saying. Yet it is not given its proper place in practice.

"But each for the joy of the working,
 And each in his separate star,
 Shall draw the thing as he sees it,
 For the God of things as they are".

L'envoie. Kipling.

This exalts the close association which has been discovered between play and work. The same faculties which are used in play are also used in work. It is essential that the two be linked together and then, it is not always possible to distinguish play from work. I think we will all agree that to be at its best, work must have in it the charm of play. In fact, it seems that play itself is really a preparation for work, and unless it involves an end to be attained, that is, unless it becomes work, it soon ceases to satisfy.

Play comes in after a hard days work, especially work which calls for exacting mental effort, and as recreation, it arouses new interests, recreates the strained nerves and gives the mental relaxation which is so necessary. "Why Worry?", would be a very good motto to use in developing a science of mental health.

Spencer has a treatise on "the school of muscular Christianity", in which he shows that mental ability is largely dependent on the physical condition, which is also a condition of the spiritual life. It is the use of play to furnish this muscular exercise. Playful acts are always performed for their own ends, and this is why exercise which is work can not satisfy. It is also the reason why we can not get full value from any set or system of exercises which are taken merely for their physical benefit. There must be the element of interest and amusement coupled with exercise to make it valuable. This is why we feel such benefits from light games which require little muscular activity and yet which are played with zest. As someone has very well said "the great thing is to

gild the pill of needful ~~exercise~~ with the gold of amusement".

But not all of our youth have the same environment. Some live in the country and have advantages and disadvantages which the city boy does not have. The problems are therefore complex.

The rural communities have changed gradually as the cities have grown. The youth is looking toward the city in many cases. But, in the rural community, individualism flourishes, and it has its evil as well as its good affects. I know one old farmer who is a well read man himself, and the editor of several town histories, in New Hampshire, but who took his two boys out of the grade school because of something a particular teacher said which did not suit him. But what happens to the boy who does finish school, and who perhaps comes to the city to look for his opportunity? He has been used to hunting, fishing and other characteristically individual pleasures. He strikes the monotonous routine of work in a city, where his pleasures must be social and he is not prepared to find his proper place in the amusement world. The real problem, however, is not how to deal with the boy who comes from the country to the city, The real problem is to introduce play into the rural communities, to develop baseball teams and teach co-operation. Fiske says that the reason farmers do not co-operate more easily, is because they did not learn team work when boys.

Of course, there is so much to be done on the farm in the summer time, that there is little time for pleasure, and in the winter the weather is unfavorable for many kinds of sport. And so, the year tends to become a succession of tasks to be performed, and interest in life necessarily becomes small and narrowed. And yet, the possibilities^{for the use of play} are not as few as they may seem, even in the less populous farming communities.

The first of these is the fact that the world is not a uniform whole.

It is not all of one piece, nor is it all of one color.

There are many different kinds of people, and many different kinds of things.

And the world is not all of one size, nor is it all of one shape.

The world is a very large place, and it is very old.

It has many different kinds of people, and many different kinds of things.

And the world is not all of one size, nor is it all of one shape.

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The world is a very large place, and it is very old.

It has many different kinds of people, and many different kinds of things.

Too many of our farmers are sour and morose. In youth they should have had the chance to let play bring a sparkle into their eyes and color to their cheeks, as well as a joyful disposition. It is to be regretted that there is not more time for socialized play in the country. ^{And} But it is equally to be regretted that the city boy does not get the individual play in the open air. For even with access to the best of playgrounds, the city boy can not get the full advantages of pure air and wholesome exercise.

The county Y. M. C. A. secretaries are attempting to meet this problem by organizing ball teams, and by persuading farmers to allow their sons some time off, even in the busy season. This is a step in the right direction. But if the use of play is to be developed in proportion to its possibilities, the churches and schools have got to have a program or else work with some other organization to foster team spirit and "muscular Christianity". And if the church is going to set the standard, it has got to develop strong leaders to help the people to come up to the standard.

Footnote.

"Generally, throughout the farming community, it was discovered that no common occasion and common experience fell to the country community. In the course of the year there is in thousands of farming communities, no single meeting that brings all the people together. The small town has its fireman's parade; to the small city, comes the circus once a year, and to the larger city comes the exposition. Every year there is some common experience that welds the population, increases acquaintance and intensifies social unity. The tillage of the soil in these farming communities is very lonely". Warren Wilson. From a survey.

We are gradually advancing the age at which a boy or girl may leave school, and we are shortening the hours of work, all of which means more leisure and brings in new problems. Idleness has dangers as bad as child labor, and unless something is done to use the child's time, he is likely to follow the line of least resistance; for, the law of least effort seems universal. Laziness is the root of immorality; the wrong is easy, and the right is hard.

But how is leisure to be anticipated? Must children always play in the city streets and be constantly listening for the warning "cheese it the cop"? This would hardly seem to be leading in the direction of law and order and the proper respect for authority. Nor is the language and conduct of the games in the street what we should desire in any program. It is true, the United States has gone prohibition, and in time may go dry; but there are still temptations to be met. Shall youth seek the forms of amusement easily open to him, the pool rooms and the gambling hall, the movies and cheap shows, or, shall he find opportunity to spend his leisure in a constructive manner? It is the use of play to make a proper use of leisure.

The free city park where there is a chance to run about is a wonderful asset to a community. But as soon as commercialized interests creep in. As soon as the play of childhood is exploited for money, we find unfavorable elements entering in to our problem. The moving pictures have wonderful possibilities along educational lines. But taking the movie palaces as a whole, what kind of pictures are they presenting? What kind of shows are being put on, right here in the cultured city of Boston? What kind of vaudeville and burlesque is getting by the censorship? And what are the motives in back of it all? What are the motives in back of all commercialized amusement? It is financial gain to an, all too often, im-

The first thing I noticed when I stepped out of the car was the cold, crisp air. It was a relief after the warm, stuffy interior. I looked up at the sky, which was a pale, hazy blue. The sun was just starting to rise, casting a soft, golden glow over the landscape. The ground was covered in a thick layer of snow, and the trees were bare and white. I took a deep breath and felt a sense of peace. This was exactly what I needed. I had been so stressed lately, and this quiet, snowy morning was a perfect start to a new day. I walked slowly, enjoying the crunch of the snow under my feet. The air smelled fresh, with a hint of pine from the trees in the distance. I felt like I was in a different world, one where everything was slow and peaceful. I smiled to myself and continued my walk, feeling grateful for this moment of solitude.

personal organization or machine. And with the money aim uppermost, we can not expect amusements which will have the highest educational value. Yet we can not criticise the commercialized amusements too severely, until we have a program which can operate and raise the level of the peoples desires and wants.

Leisure should be anticipated in some way. A boy, especially, should be kept busy all the time. And yet, it will not do to keep him at work, for, all work "makes Jack a dull boy". Rest is essential and should be distinguished from leisure.

The way one spends his leisure is one of the best indications of his character. yet, as factories have sprung up and cities have grown larger and larger, regulations have been added to the statute books covering everything except the expenditure of leisure. It is a shallow criticism of our time to say that we have gone pleasure mad as a nation. Some are spending too much time in amusement, but the millions are forced to take life too seriously. It is the use of play to furnish recreation for the masses, not for the few only. At present, there are recreational laws in about half of the states. I should say "so-called" recreational laws; for in many instances, these laws are merely permissive in character. They give to municipalities the power to buy land and buildings, and to use the school property, all of which shows the tendency of the time, and indicates the the general feeling that, society has a right to play. This means more than the right to be amused. Our amusement life is too much one of passive observation. What we need is actual participation. In the festivals in Germany before the war, as many as twenty thousand athletes were often on the grounds at once. Our system may produce star athletes for the Olympic Games but it does not build muscles for the masses.

Now, what are the forms of recreation which play can use? What is the Y. M. C. A. to use in its program in order to be the most effective? What kind of a program can the institutional church hope to use successfully? And what can be done in the school and in the home to foster interests in an educational type of action? These are questions which are receiving new and increasing attention.

The Y. M. C. A. has its gymnasium, its swimming pool, its boys clubs, baseball and basket-ball teams, its pool rooms and bowling alleys. And it is gratifying to note that the interest which was at first centered on boys in later adolescence, is being transferred to some extent to the intermediate department and to working boys clubs. The Y. M. C. A. has already extended its influence through the high schools of many cities, and into many rural communities. The possibilities seem almost unlimited. But, in an effort to expand along the lines of physical development, there is always a danger of lowering the ideals; and the ultimate success of any organization must be dependent upon the motivation of high ideals of christian service.

Much criticism has been passed on the institutional church recently. This is due to the methods used. Some seem to feel that pool rooms and bowling alleys are inconsistent with the highest spiritual development; that the associations attached to these games are bad. Certainly, the associations have been bad in the past, and they may be bad at present; but can we not predict changed associations through the agency of the church? In fact, can we not point to a change of opinion as the result of the adoption of popular games by the Y. M. C. A?

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Fifty years ago, the gymnasium was regarded as an instrument of the devil; because of the morals of professional gymnasts, but having been taken over and used for the physical development of boys who are not toughs, the gymnasium certainly meets with no opposition in our day. The Y. M. C. A. met opposition, (and it still crops out in places,) when it brought the pool tables into its building in order to regulate the environment which should obtain. But now that it has led the way, I think the institutional church does well to follow. Already, a changed social attitude has necessitated a new equipment. And the establishment of club rooms, pool rooms and bowling alleys is only one phase of the program. Tennis courts, baseball diamonds, and efficient athletic directors must be furnished.

And then, there are unlimited possibilities for regulating the play life of young people outside the church institution. In fact, the organizing of play in the streets and in vacant lots, is to be an important part of the future program. For, the church can most efficiently supply voluntary leaders; and it is in apposition to negotiate with the city authorities and arrange for the privilege of roller skating and coasting on certain of the side streets at certain hours. And the church should recognize its responsibility for the training of the young. Among its other activities it should arrange tramping trips, summer camps, and other recreational opportunities on holidays and Saturday, and, possibly, on Sunday. Most of this recreational work is carried on in a haphazard way at present.

We owe much to the survey system. Studies have been made of the number of children playing on the streets, of the number of boys in the pool rooms, the attendance at dance halls, playgrounds,

theatres and movies. And with this information, I think we can expect the public school, as well as the church, to tabulate and compare results, and finally give to the community, an efficient recreational program. At least, more of the play facilities can be put in the hands of the people; and what play facilities are left in the hands of private enterprise, can at least be regulated thru the legislature. Regulations should even extend to laws governing the lighting and policing of parks, and to the rules governing the dance halls.

In this paper, we will perhaps do well to avoid any lengthy discussion of the dance problem. But here also, the conditions are changing and the community must be educated to see that the dance has recreational value and that there must not only be laws but enforcement of law. We could not do away with dancing if we wanted to; for there is the fundamental element of rythm inherent in it. Lee says that the danger which attends dancing is also attendant in music and oratory. He says it is the danger which constitutes Fanny Kemble's objection to the stage, that is, the danger of generating more emotion than it satisfies. Of course, in dancing, rythm arouses the emotions and at the same time dulls the moral and intellectual faculties. It acts as a sort of narcotic and "lets off the breaks of custom". Yet when used aright, G. Stanley Hall says the dance cultivates an appreciation of the beautiful as no other exercise does. And he also points out that most of our judgements as to what is right or wrong are developed from small premises.

Footnote.

"Human virtue itself, it seems is like a blanket, when you cover your feet, it comes off your shoulders. When you feel that you are too decollete for comfort and the high interests are being neglected, you pull it up over your neck and it comes off your feet. Naturally, human nature revolts against the cold. So the race has alternated between liscence and puritanism. We must stretch our virtue until it will cover human nature as it is." Joseph Lee.

Boys and girls must play to-gether in more ways than in dancing, if they are to develop proportionately, and keep the right balance between the mental and the physical. The tests of dancing, and of all scientific amusement are few and easy. It should combine emotional expression with nervous relaxation and muscular exertion, and it should be natural, simple and unconventional. Exercise is only incidental to the larger contributions which play makes. ^{ph} Nor are the playgrounds merely for the purpose of keeping children off the streets. The aims of the playground should be as definite as those of the public school, and Curtis says, "no less important". The plays of the playground and track use the large muscles rather than the smaller ones, the small muscles being accessory in the larger movements of the body. And the large muscles of the limbs the shoulders, the back and chest, etc., are in immediate connection with the medulla brain, and thus, with the power to will. The smaller muscles of the fingers and the face, the mouth and throat and eyes are the organs of the thinking faculty, and are under cerebral control. But a too early development of the smaller muscles is likely to leave the larger ones undeveloped. The whole organism should be schooled to act as a unit, and it is the use of play to bring about this result.

Footnote :

"Let us not be too fearful, nor too negative. Life upon the whole is good, not bad. It was made for living, not to be cast aside. The mutual attraction of the boy or girl that has in it the great part of the beauty and interest of our lives, is not a power to be desried or fought against." Joseph Lee.

"A boy can no more help running after another boy who runs provokingly near him, than a kitten can help running after a rolling ball". Wm. James. Principles of Psychology Vol.II, P.42.

Arrangements for play should provide a system which will parallel the school system, and which will have the support and co-operation of the entire community. Even in the cities which have the most advanced recreational facilities, the program is inadequate to the needs.

In concluding. We have studied the function of play in moral and religious education, and the great forces and influences we may use in developing the noblest human life. We have not found a panacea for all social ills, but we trust that we have brought out the importance of at least one factor in the educational process which gives increasing self-mastery and intelligent, free response to the order of the universe.

FINIS.

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CHAPTER I

The first part of the book is devoted to a description of the various forms of the English language as they are spoken in different parts of the world. The author gives a detailed account of the dialects of the English language, and shows how they have been formed by the influence of the various languages which have been in contact with it. He also discusses the influence of the English language on other languages, and the influence of other languages on the English language. The second part of the book is devoted to a description of the various forms of the English language as they are written in different parts of the world. The author gives a detailed account of the different alphabets and systems of writing which have been used for the English language, and shows how they have been formed by the influence of the various languages which have been in contact with it. He also discusses the influence of the English language on other languages, and the influence of other languages on the English language.

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